

THE
COUNTER-PLOT;

Or the Cloſe

CONSPIRACY
OF

Atheiſm and Schiſm

OPENED, and, ſo, DEFEATED;

AND THE

DOCTRINE and DUTY of Evangelical Obedience,
or Chriſtian Loyalty thereby ASSERTED.

By a *Real* member of this moſt Envy'd, as, moſt
Admired, becauſe, beſt Reformed

Proteſtant CHURCH of ENGLAND.

— *dabit Deus his quoque ſinem.*

L O N D O N,

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THE
COUNTER-PLOT

OF
CONSPIRACY

Between the
Church and the

DOCTRINE AND DUTY OF EVANGELICAL OBEDIENCE
AND THE
DOCTRINE AND DUTY OF EVANGELICAL OBEDIENCE

FROM THE PERSPECTIVE OF THE MOST ENLIGHTENED
AND THE MOST ENLIGHTENED
PROTESTANT CHURCH OF AMERICA



THE
AUTHOR
TO THE
READER.

IT was my Lord Bacon's Opinion, that there could not Adv. of
Learn. be made a better System, or exacter Model, a more compact and useful Body of Divinity, whether we respect Judgment or Practice, whether we would Assert or Vindicate, Protect or publish, keep safe or make known, Truth, than by an apt and regular Collection and Disposition of such Theorems or Doctrinal Propositions, as have been singly and occasionally scattered amongst us from our English Pulpits.

It is every mans duty, as God has plac'd him, to bear up against the Stream and prevalency of any Current and Regnant sin. For that however any Vice or Error whilst it stands still and quiet within the compass of a private, and so unsuspected Practice or Opinion, may give a private man, both good leave and leisure, to make such just or cautious reflections upon his own wants, or upon the fulness, whether that be the niceness or forwardness of the Age, as may reasonably perswade him to grant so much indulgence to a modest fear, as may make it strong enough to hold his Tongue. Yet when the same Vice or

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Error shall quit that Station, and begin to stir and bustle for Room, when we see it crouds to the Chair, and gapes at the Cushion, we do then also most plainly see; the most natural and necessary Tendencies of such Emotions, as ever we sensibly felt the effects and results of them. We know as well the certain mischief and danger of such attempted in-croachments, as we can remember the destruction that was brought upon us by their consequent Ulurpations; and we have no more power not to fear what we have felt, than we have reason not to expect what we so fear, or to deny the notices of sense, or the Testimonies of experience, or to hope for any better conclusion, because a worse cannot be drawn, from the same Premises.

When we see the life of our Father in the same circumstances of danger, by which that of our Grandfather was first invaded, and then in common and certain course, we know how destroy'd; can we see this without a tongue? or could any thing excuse us if we did not, but that we could not cry? No certainly, in such a case (and I pray God the case be not now such) my fear to speak would be as sinful, as it would be religious to forbear. My guilt would be as deep as my silence; and the not proclaiming, next to that of procuring the danger; the not discovering the net and breaking it too if I can, next to the making and spreading it if I could; or if I only take the Net away, and make it (and lay it) up, I am so far from doing my duty, that I may be justly suspected to do against it, and by a specious abstinence from the appearance, to go a nearer and surer way to the evil it self, and under the pretence of preventing a present (indeed a prevented or uncertain) danger, to assure

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to my self a better prepared occasion, for a less defeasable and more certain ruin.

There is a late Author neither unknown nor unlearned, yet more known by a notable Dedication of his last fruits, (as he saith, but tells us not how he has dispos'd of his first) who has taken great pains, and the greater in respect of his age and other infirmities, to dress up and prepare a ground of Union, &c. wherein truly (how well soever he can mean) he does nothing but actum agere in either sense, he does that over and over which had been better never done at all; for until he first supersedes the necessity of putting such a case as we have supposed, till he hath numb'd our sense and experience too of the force of such a supposal; till he hath parted us from that which is as near as the skin, as concerning as the life, and never to be put off but with our unclothing of flesh and bloud; till he shew us we never had, and that we have not now any such cause of fear, I say 'till he has first done all this, his labours will be so far lost, as they cannot appear other or better, than Left-hand Strewings of green Rushes or dry Sand, and to no better use or purpose than what the Nurse makes of the one, or the Souldier of the other, to serve only for Coverings of Filthiness or Delight. I wish with all my heart (as knowing his abilities) he had rather employ'd his Right hand and Arm too with a Broom and Lever, to have swept out the Nauseating filth, and removed those scandalous blocks, and that Rock of Schism, those Blunderbusses and Granadoes which we know to be in the ground, or under the strewings, as well as we know how they came, and who laid them there, or are acquainted with those love-killing, and peace-breaking (as he calls them) or (as we coul'd better have

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have understood both.) those King-killing Principles (and Practices too,) which both fix and shew them to be there still; and therefore as (*monstrum hoc magis horret quod sub humana specie, &c.*) a Monster is the more frightful the liker it is a man, we do the more suspect and dread, and shun this ground, because notwithstanding what we know is upon it, yet it seems reasonably clean and smooth, and so fitter for the laying a net or scrap, and alluring the silly bird. However therefore, as considering the Authors personal endowments together with his mixt Practices, I dare not affirm that he intended ill; so reflecting the same endowments upon his great and notable experiences, I know not how to assert (how much soever I am willing to hope) that he meant well.

But I must remember my self accountable to the Reader why I mentioned my Lord Bacon's opinion, and every mans duty. It was done purposely to give him notice, that I intended the following Sheets a small but good earnest of this duty, and a well-meant or wished rather than done or performed Essay of that Opinion. Wherefore I pray they might be so accepted only as offer'd thee by thy fellow-subject to God and the King, whom

G O D S A V E.

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IT hath been well observed by Divines from the Language of the Holy Pen-men, that there is scarce any one word amongst them of a more Emphatical and Comprehensive sence, than that of Sin, which is therefore Interpreted to us more especially by those signal names of *Folly* or imprudence, of *Anomy* or disobedience, of *Enmity* or spightfulness; and we are fully instructed by these notorious Synonyma's, both in the general and common nature of *Sin*, and in the specifick and appropriate qualities of *sinners*, and degrees of *sinning*. We are plainly taught, as that besides *this*, there is properly no other *evil* in the world, (which the sence and sound of our *English* word [Evil] so like in both to that in the Hebrew for *sin* does also evidence) so likewise that there can be no such fool in *Nature* or *Morality*, no such Rebel in *Policy*, no such Adversary in *Religion*, as is the *deliberate* and *designing* Sinner: Who if he be not always *actually* (which the Providence of God, by the mutual oppositions and clashings of mens lusts, may and doth often hinder,) yet is he always *habitually* all these, the silliest and maddest, the most disorderly and ungovernable, the most malicious and implacable of all creatures.

Now the reason of this is, because as the folly of such a Sinner lyes not so much in the want, as in *refusing* the *directions* of Wisdom: so neither is his Disobedience so much in his *Nature* as in his *Will*, from whence his Enmity is (Judicially) in both.

Is not he the rashest, and so the greatest fool in the world, that will Bite the stone, or Curse the dice, or Damn the bowls, or Quarrel the government, or whatever hits not his humour; and all this merely because his Passion or Interest will not suffer him to judge of the true nature of things? might we not beg such a Fool as this, and successfully too in the judgment of *Solomon*, who throughout his *Proverbs* makes him Impleadable as an Ideot? and yet were not he a worse than

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this greatest fool, that should take any of this Wise mans Materials to lay a Foundation for *Dominion in Grace*; an error that we have seen built up into an Heresse, and become a *Fort-Royal* to the Prince of this world; (whose best Subjects are the worst of Rebels, and his chiefest rule in the hearts of the Disobedient,) and as tempting a gilded bait for the sense of man, as any we have yet found laid, in the *Romish* or *Turkish*, or *Malmsbury* Alcorns? I wonder not therefore when I read in the Sacred Oracles, the foulest Sins whether of Practice or Opinion branded with the name of *folly*.

Yet we all know, (if we consider what we know) that the Devil is no *fool*, it were a repugnancy to his nature, that he should be, and a contradiction to our own experience to think him so, who is so far from that, as he can make us *wise to do evil*. And yet the sinner must be a *fool*, with a witness, that learns of him because he is an *Angel* whilst he knows him to be a Devil, and not more a *Tempter* in the one, than an *Accuser* of us in the other, and so the true Father of those modern doctrines, that directly prompt and advise me to the greatest evil of Sin, if it does but suite with my Inclination, and the design of Empire, under the Title of the *Catholick Cause*. As great as the fall was, the Devil sav'd his head, he fell so (as we say) upon his feet, that he stands ever since the Archeest Heretick and Rebel too; in that contrary to his created nature he would not be subject to his God, and so continues the Enemy to *man now*, because he was that Rebel to *God then*. And those children are likeliest this father who would sin as unnaturally as he did, and most likely to do most mischief for the same reason.

The Commands of God in both Tables have so like an aspect, and lay such an equal obligation upon all men, that the violation of *One* makes us guilty of *all*, according to that known rule, *Bonum ex causa integrâ malum est ex quolibet defectu*. Not that there is not a difference in Sins, as there shall be in punishments (for we read of a greater and lesser damnation) but that a wilful habitual transgression in any one point doth necessarily evince the insincerity of our obedience to all the rest: in which respect it had certainly been better for us never to have known the Law, than thus to transgress it.

The weak and wilful Sinners may be equally mischievous to others, yet not alike guilty in themselves; for though both agree in the want of circumspection and due consideration, yet they always differ in the measure of knowledge, whereby it usually comes to pass, that the subtle *Serpentine malice* of the one, abuses the inadvertency of the other, who is therefore so much the less, as his seducer is more guilty, whilst the one means not the least evil in that same thing wherein the other intends the greatest.

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Suppose them both dissenters from any Publick Establishment, while the one *measuring himself* too much by himself, and so mistaking Perswasion for Conscience, by not squaring it so exactly as he should by the rule of Conscience, the Word of God, suspends his Obedience upon the account of his Christian Liberty: The other taking the advantage of his brothers weaknes, improves it into the mischief of his own wilfulness, and however he knows *distinctly*, that to *despise dominions*, or *speak evil of dignities*, can by no means be any part of that Liberty wherewith Christ hath made us free, but that to submit to every Ordinance of man, is a prime and integral part of that liberty: Though he knows *experimentally*, that Rebellious or Seditious practices never fail to bring an universal hatred and reproach upon the very Profession of such Practitioners; though he knows *confessedly* that our Roman-Catholick enemies (for in that fence if any, the contradiction of that double adjunct is reconcilable) do so continually, as if they did naturally and necessarily endeavour, to Destroy by dividing, to Divide by amuling and discontenting the *English Nation*, and by this, once already most approved and effectual artifice, to make Protestants themselves, by the strength and violence of their clamours against *Prelacy*, to hale in *Papery*; and that therefore there seems no other possible way to prevent its ill-road, than by our aptest methods of Uniting, to defeat theirs of Dividing, for that otherwise it would be in vain for us to confute their errors in Doctrine and Worship, whilst we our selves commit greater in policy and prudence, by not submitting our single judgments to the joynt determinations of our Governours: though he knows the *Pharisees* had their name from their separation, and thus had its rise from their opinion of their own holiness, or that they were better than other men: though he knows this Protestant *English Church*, was and is the envy and hate of *Rome*, (and therefore as he knows also, not Popishly affected, as he (therefore also) suggesteth against his knowledge) and the Ornament and bulwark of all the rest, and stands as the Royal-Fort or Rampire between them and ruin: though he knows what King *James* said, at least he must believe what others have so lately testified, that there are (*as is tois paroles in Inforti Carui*) Dr. O. Jesuites among us Protestants (however I cannot deny but it might be hard of digestion, for the strongest stomach and sharpest appetite of H. C. Faith how any Protestant should *eo animo*, become Jesuite or Priest, *pro hac vice*, to betray both or either, and then *eodem animo* to return Protestant; or how (upon such supposal) though he stands (*rolla qu in curia*) good Evidence, as we say, for the King, or in *foro bnmano*, how he should stand so (where yet we are sure he must stand or fall) in *foro*

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foro Poli, or however he might be rewardable with those things (Riches and Honour) which are (*dignum patellâ operculum*). absolutely the good things of this world, yet he should be so much as decently, (I say not justly) dignified or remunerated with those (*non enim hæc filii tunica*) which so notoriously respect another; or how it could acquit such a person, because nothing can be said against the man, whilst as little can be pleaded for the *Christian*. Though he remembers at what *Consults* we were told there was to be, as that since there was a *Rebellion* in *Scotland*; so though he remembers the Firing of *London*, and the flagitious Achievements, and most nefarious perpetrations of that *Parliament*, (did I say? I recal that word to vindicate this *August* and salutary name from that sink and draught of the body politick, and so better notified to us by its like in the body natural, and therefore, I say, not of that *Parliament*, but of that same (what do you call it?) *Coccygis mariscæ*.) though he knows, I say, and remembers all these things, yet he stifles the consideration of any, claps them all down as it were *under deck*, and holds the truth in unrighteousness, and by gradual insinuations and artificial compliances, as in sympathy with the *tenderness* imposes upon the credulity of his brother; and at last (which is the greatest shame and affront to humane understanding) menages him into a very tool or engine to serve his turn, and makes him thus unwittingly as unwillingly over reacht, a property to his lust, and Tows him from the *shoar* of his first, and perhaps innocent Scrupling, into the *Main sea* of *Covenants* and *Associations*, and then as wind or tide pleaseth, into the bottomless *gulph* and endless guilt and miseries of *Sedition* and *Rebellion*, *Schism* and *Sacriledge*, *Anarchy* and *Confusion*.

All which he most compendiously effects, by working (as was said) upon his brothers *mistaken Confidence*, till he has hammer'd it into the *Presumption*, and then cast it under the obligation of *regular Conscience*, though he knows, as soon as he thinks on't, it can be nothing less, as being confessedly influenced by such considerations as are neither competent to the *nature*, nor consistent with the *rule* of right Conscience.

Can that be an obligation of Conscience which may be cancelled by fear or danger? which makes it my duty to oppose that Government to which I am *Naturally* a Subject, and not that to which I am but *accidentally* or *occasionally* so? which makes me *Fear* my Master abroad, but not *Honour* my Father at home? or which makes me deny my Prince and Sovereign that very power which I challenge to my self, that he may not order matters concerning Religion or the Worship of God,

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at least as well, in his larger, as I may and do, and claim to do in my lesser Family? How can it be Conscience, or indeed common Justice, that binds me to *one* and not to *both*? Surely if the plea of danger be so good against the practice, as to evacuate the obligation of *any* necessary duty, we may as Logically well, plead other, or lesser inconveniencies in bar of all. And if customary or affected Swearing shall be as *graceful* as native unaffected Eloquence, if it be *fashionable* to be prophane, or a *credit* to riot in the day time (as God knows by the neighbourhood of some viler practises these are, I am sure, the less, as I fear too little infamous) I need not stop from going up to preferment upon such steps as these; or if it should be a scandal to be Religious, I may consult my advantage or reputation by being otherwise, as well as I may think my self bound to innovate Religion establish here in *England* where I fear no punishment, but loos'd again in *Italy* or *Turky*, where I cannot hope for impunity.

From these huddled premisses, as we see by the stirring of the hangings that some body must be behind them, we are reasonably excited to the necessary use of so much prudence and caution as may warrant us to *suspect* and *distinguish* our *seeming* friends, and to *detect* and *expose* if we can our most *secret* enemies; and that this our suspicion may not it self be suspected, or the detection so much as questioned, we will now draw back the curtain, and present our Caballists as in Consult, and in the very manner, that every man may see for himself, that (as Naturallists report of the *Basilisk*, that it kills or dyes by seeing or being seen) the Conspiracy thus opened may defeat the Conspirators, and the very enmity and danger of the Plot, be turned into a security against it self.

But to clear the prospect that we may take the fuller view of the *Club* of Monsters, and see besides the *deformity* of their single subsistences, the greater *ugliness* of their social Confederate beings, their monstrous polirick Coitions and Copulations, that when loose and singlest they are *Foxes* then, and mischievously cunning, but when in tayl'd and combin'd, they are *Dragons* too; and fatally pernicious, (the parting of the heads where the bodys are conjoyn'd compleats the Monster, and however they ran cross in their premisses, yet they never fail (at the old Rendezvous.) to meet in, and draw the firebrand into the knot of the same conclusion) I say that we may discern all this, we shall endeavour (as Grammarians deal with their *Anomata's*, which though fewer in number, give them greater trouble than the whole multitude of regular words) to bring them into particular *Classes*, and under a more distinct and peculiar consideration,

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The Enemies of Truth (and by close and necessary consequence, of Peace and Order) we know to be very many, but the chiefest of them like all other irregular things fall under one of the extremes, *Excess* or *Defect*, and are to reducible to Two sorts, the *Credulous Enthusiast*, and the *Resolved Infidel*; he that lightly, weakly, easily believes any thing, and he that seriously, wilfully, obstinately believes nothing; he that in *Practice* believes every Spirit, and he that in *Print* believes none.

Rumpers.

Crack-jars.

We have liv'd to see such *Meteors* in Religion, *Wandering stars*, or glaring *Comets*. We have seen multitudes of men and women like empty clouds exhal'd by the heat of strange fire of intemperate Zeal from the turgid misty Fogs of *Pride* and *Ignorance*, combin'd in Faction, and then hurried to and again by some violent eruptions, issuing as it were out of the *Central cavern* of a *Flamulent Hypochondriack* body, and whirl'd about with perpetual *Agitations* upon the Vertiginous *Axis* of that *Globe*; so that whoever he were that first gave us notice of a publick constituted *Officer* as properly belonging to such as these, though in the *Name* he affixeth to this *Officer*, he seems not to have been modest above the rate or besides the complexion of his *Sett*, yet in the thing or office it self, he now appears manifestly pertinent and much beyond the intention of his wit.

We have seen Clouds bagg'd with poyson, fixt and ponderous and spouting downright upon the bare heads of the disciples of *Leviathan*, That Monster with a witness, so destitute of right reason as to be void of Religion too. An *Animal* indeed, but so far from *Religiosum* (which must needs include *Rationale*) that he has only a title (and 'tis pity he ever had that) to *bipes* and *implume*. With him it can't only rain in drops of problem or Opinion, but it must pour too in *spouts* of the most daring and impudent affirmations.

Leviathan
p. 214.
soia, &c.

He tells us roundly there is (and for this very good reason when it once appears) because there can be no *incorporeal substance*, for that it would be a contradiction and so impossible there should be any, as if *soia* were nothing akin to *Entity*, to which we all know 'tis nearer allied than to *matter* or *corporeity*; but as we also know, they are some kind of deformities in our bodies, which make us most ashamed of being *stript*, so it must be some such cause that makes us so afraid of a *separate existence*.

If I should say (as I need not) the disciple of the *Leviathan* is mad, the Reader knows what I mean; and I speak intelligibly, or if I say he is *besides himself*, I am allowed to speak pertinently, and he could he come to himself again, would grant me to speak as truly, that he

was not himself, and that he *was*, when he *was* not so; how then can he confess the lesser Separation which is in *Lunacy*, whilst he cannot so much as conceive that greater Divorce which is in *Ecstasy*, whereas it is manifestly repugnant, to know any thing in kind, which we cannot also apprehend in degree, to know any thing to be actually a lesser, which we cannot imagine to be possibly at a greater distance.

So then 'tis not any contradiction in the terms of incorporeal substance, that can be the cause why there is none such. What then? why truly this or nothing, and this less and worse than nothing; because if there were such a substance, then there must be a Spirit, (and that would put the hook into this Leviathan, for) then there will be a God, whereas otherwise, (the Monster were free to take his pleasure and pass time, for) there could be no God, and so no Religion, and then no good or evil but as forc't and made such by our selves. For that supposing God is or may be, he must be infinite and indivisible, and therefore also must be incorporeal, because otherwise he must have parts, and so be divisible, and so finite.

Diogenes Laertius, reports of Pyrrho, that he denied any difference *in vita* between good and evil (*οὐδὲν* but only *οὐδὲν*; *ἴδεν*) other than what positive law or custom had made; and I think Seneca tells as much of Epicurus. Besides these two I am not presently aware of any third, till Mr. Hobbs will needs be teaching (*ubi nulla respublica; nullum p. 72* *injustum, &c. nihil absolute bonum aut malum, &c. Natura est ad man. de Gove* datum relativa, & omnis actio sua natura adiaphora, &c.) that there's *c. 12. &c.* nothing good or evil in it self, or naturally just or unjust, but all so or so in reference to the Magistrate, being otherwise and in themselves indifferent, &c. But this Gentleman hath forgot, what yet he must needs have learnt from one of his great Masters (*ὁ βελτιστός ἐστι θεός* *Aristot. de* *xxivus*) that there is an Eternal Law every way inclining us to that mundo, which is just and equal; and that as the Being of God must needs be *c. 16.* finite (as we have shewn already) so must it by the like necessity of his Nature be infinitely holy, because the perfections of God are not Adjuncts but Essential to his Nature, wherefore he cannot act but agreeably to them, he cannot approve or disapprove any thing but suitably to these, so that to imagine one thing to be as congruous to him as another, good as evil, must needs be Blasphemy and contradiction to boot, and make God both to be and cease to be what he is, because, that God abhors evil, is rather from the Sanctity of his Nature and Essence, than from the determination of his Will, and therefore whatever is properly and essentially good, must rather be so by its *resistance* from this Holy Being, than by any positive Sanction

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or precept of Law; and therefore also, 'tis in respect of its *Sanctity* rather than *Sovereignty*, that the *Will* of God becomes the *measure* of good and evil, which is not such because his *Will* is *Arbitrary*, but because it must be *agreeable* to his *Holiness*.

Though we are not born with *congenit Notions* of good and evil, yet we are born with such *Faculties*, as duly exercised between *acts* and *objects* will make us necessarily apprehensive of congruity or incongruity in this or that, whilst yet this apprehension owes it self not only to the *moral*, but to the *connate* and *essential rectitude* of those *Faculties*, which shew us, by consideration such a manifest *proportion* between some, and *disproportion* between other *acts* and their *objects*, that without repugnancy and doing violence to those *powers*, we cannot judge otherwise of them, than that they are *right* or *wrong*, *equal* or *unequal*, from that proportion or disproportion, we thus perceive in them, and have thereby as certain rational *Principles* of *Moral practice*, as any we can have of *Science*, and know as well that we are to give every one their due, as that two and two make four, and therefore two taken from four leave two still; and those certain determinations which the Soul makes in this rational exercise of comparing *acts* and *objects*, are those very issues which Philosophers call *common Notions*, i. e. the *Rudimental* *innate*, or *ingrafted Principles* of *Rational nature*, whereby we find our *Intellectual Faculties* to be as much affected with *moral evil* as our *Sensatories* are by the most incongruous or ingrateful *Objects*.

Thus we find some things, (as *Aristotle* observes) *right* or *wrong* by nature, or (in *St. Pauls* language) καλὰ ἐν ὅπτιον πάντων ἀνθρώπων, just or honest in the sight or esteem of all men, q. d. no rational creature can possibly esteem them other than such, because the *faculties* wherewith he judgeth are created by God, who hath made man with such *Faculties* as make him necessarily judge so and so, and therefore this judgment of his must be Gods too, and so must be a *Law* from God given to man, which, man as *rational*, cannot depart from, it being the *Law* written in his heart, or wrought into the *essential* frame or composition of his *reasonable* nature.

What imaginable account can there be given how the *Gentiles*, who had not the *Law*, could be a *Law* unto themselves, or do by nature the things contained in the *Law*, &c. if there were not a *Law* in and to that nature abstracted from and antecedent to all other *Sanctions* and *Precepts* whatsoever? They had not the *Law* written or revealed to them, what *Law* had they then but this in their nature which was born with them? They could have nothing but that *Natural light*, or the dictates of right

Kalva
Arrows.

Rhet. l. i.
c. 14.
Rom. 12.
17.

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right reason, by whose conduct notwithstanding they did those things, which were also commanded in the Law of God; or as the Port words it — *spiritus sui sine lege fidem rectitudinemque colant*, to be understood thus.

This was that *Lex scripta in cordibus hominum* quae in ipsa delinquitur, as St. *Aust.* speaks, that Law written in mens hearts which sin it self could not blot out. This was that Law to which a penalty was annex in case of Transgression, to be taken upon the verdict or testimony of Conscience, i. e. that reflection the Soul makes, and the judgment which by that reflection it passes upon it self according to Law, without which Law, as there could be no guilt, so without guilt there could be no Conscience. Therefore if the Law makes not, distinctively, good or evil, we can neither do well or ill, or have either comfort or regret in the sense of one or other.

Conscience
what?

Conscience can never act without respect to a Law, and to the Maker and Judge of that Law. Its reflection would be an useless and idle thing, if all other things were indifferent, because the sense of guilt would be impossible with the preclusion of Law; and therefore every mans experience as it feels the one, so it proves the other.

Witness the perplexity that haunts the Soul of the most cautious and closest sinner; Witness the lassies that the *Almonick* feels from the hand of Conscience, though freed from the reach of any other punishment; *suis mens conscia manes*. Witness the fears and horrors of dying men, who are then most afraid of this when they are nighest out of the reach of all other punishment.

But besides the testimony of Conscience we have the universal consent of Mankind, there having never yet been any Nation so barbarous, that believed every thing naturally alike, or that had not some Principles and Practices too of Morality. And indeed were it not thus, were not good and evil made such by nature distinctly, and antecedently to humane Laws, these Laws could signifie nothing; for were there no antecedent obligation to obey those Laws, Rebellion would presently be as lawful as obedience is necessary. Vain names of Oaths of Allegiance, or Promises of Fidelity, if it be not first a duty in it self to keep ones word. I wonder who would then be a Subject, that could hope to better himself by being otherwise.

Besides, were it not thus, how should humane Laws bind, as we see they do, in those places where Revelation has not yet been, if the Obligation of Conscience to Obedience in such places be not resolv'd into the Law of Nature enjoyning Obedience as due to Governours. Yes, precluding the Law of Nature, (I speak now with becoming reverence) how could God himself bind us to obedience by any Positive Law? for

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unless

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unless it be first my duty to believe God because of his *Veracity*, I am, after the *clearest Revelation*, left at my liberty to believe whether the *Law* be from God or no; and if I should be so *kind* as to believe him, yet if nothing be good or bad in it self, then to despise the authority of God cannot be evil, and therefore I may chuse, as an indifferent thing, whether I will obey him or not. Yea, why may not men if they please, *invert* the very frame of all *moral* things; and turn Vice into the place of Virtue?

So absurd as we have seen, is this false and dangerous *Hypothesis*; so directly thwart to the first *Principles of Reason*, and to the common sense of mankind, so plainly effective and inductive of all the evil and misery that can be done or suffer'd in the world; that if it could be *reasonably* believed, that the Author (a man I doubt not eminently Learned) should not be aware of what so follows thereupon; it might also be *charitably* hop'd, that he would have *denied* himself, upon the first sight of such mischievous *consequents*, were it not that we see many other, and some not unlearned, men, who while they *abhor* the Principles in terms, yet *embrace* those *inferences*, which must needs come from them in *course*.

Tell the *Schismatick* there is no God—oh! Abominable that 'tis abominable; and the *Atheist* shall feel his *arm*; but tell him—Kings are not (or obedience due to them is not) Gods, --and you may shake his hand. Tell him there is a *natural* or *original Law* of justice, &c. (Out upon these Atheists) he'll say so too; tell him *right reason* is that instrument by which we discern this *Law* to be given to our *natures*; still he's content; but tell him that therefore *Obedience* is both *rational* and *natural*-- and he begins to start (what do you mean Sir?) Tell him that therefore it is due to *man* as *Governour*, i. e. as the Ordinance of God-- you amaze him, (what? though he be a *Papist*) [where, by the way, we cannot but acknowledge this same *though*, &c. to be so much the more considerable as it carries with it an *Emphasis* of the loudest and harshest sound, *Papist*, in our *English* Reformed Translation being in a manner the same reading with *Infidel*, or *Mahometan*; but whilst I think it the severest, I may also suspect it for the unjustest too, as being a supposition however made at first, God knows, not I; yet since that time manifestly as enviously urg'd and improved by some to such a popular height, that it now seems more than probable they had rather suppose it, though *false*, than truly not suppose it, and that they would not quit their advantage, or exchange the pleasure of fixing the *guilt* and *odium*, for my comfort in or my hope of, the improbability of that imputation. Their busie floating upon the top or surface of common

Suum cuique
tribuere.

Modern
Papists, or
Infidels.

"common fame, will not let them sink to the depth and bottom of such
 "humble reflexions, as supposing what they suppose, would certainly
 "help us more, and become us better; for whether is more *Evangelical*
 "think we, the language of *Absalom* or the speech of *Canaan*? that
 "roaring clamour--- he is *Popishly* affected, and shall never Reign, &c.
 "or that still remorseful voice--- *righteous art thou O Lord, and thy judgments are true*, and as we sin'd by *thrusting out*, as we did, a Pro-
 "testant King, and *Nursing Father*, so shouldst thou punish us, by
 "bringing in the contrary, yet still *righteous art thou, O Lord, &c.* But
 "besides that, we may be jealous of this jealousy, as seeing no more
 "sufficient ground, than we think they have good cause for it, and that
 "we are not to suspect *rashly* without such ground, or *tumultuously* and
 "irreverently with it; methinks we have this good reason against it,
 "that it got no higher than a Supposition there, where we doubt not
 "it would, if it could, have been lifted up to an Assertion; and I know
 "some very near the subject of this *predicate*, that know no more of
 "it than I do, and I now thank God, that *thus* I do not know it, and
 "thence may infer my duty not to believe it; my duty I say, and the ra-
 "ther, because I believe verily such a Supposition can hardly be well
 "made of any man or Christian, without making *another* of the *ig-*
 "norance or *unfancy* of the same man, nay, it seems next to a contra-
 "diction or *moral impossibility* that it should be otherwise, for how can
 "his *knowledge* admit such doctrines as are pointblank opposite to the
 "sence and reason of Mankind? or how can that be *Faith* which em-
 "braceth such as are *inconsistent* with the *nature and rule of Faith*? Be-
 "sides, that the Supposition, as first made, would fitly serve (which
 "can never be thought of without horror) to justify the *Effusion*, or
 "stain the *Innocence*, or elicit an *Ominous Ebulition*, of the yet fresh
 "and purest blood of that *ROYAL MARTYR*. (But to
 "return from this unacceptable digression.) Tell him therefore the law-
 "ful King must be obeyed, whatever he is otherwise, and you confound
 "him (away! he crys, I see you are a disguised Protestant.)

Tell another Schismatick--- God has given us a *Paternal Law*, *dispen-*
sative of good and evil, and such *Faculties*, as such *enlighten*, are
 sufficient to *discern it*, &c. he readily agrees to the *words*, only he must
 reserve a *sence* for his own practice. He is *ashamed* not to say as you do,
 whilst *refused* never to do what you say; and the next news you hear
 of him, he has *transvers* those very *Faculties*. He is either *transf*
showering Bodies, or *Gilding* Oaths, or *Disputing* Kings, or (a sad
 pretty thing) *Abolishing* Subjects from the *Law* of their own *Natures*,
 or, to say all in a word, he is *Covenanting* against his own *Yare*, and

The Counter-Plot.

so breaking the bonds, blasting the dignities, and consuming the persons of all men and things, Sacred or Civil, by the breath of that Fiery-flying-Serpent.

Good God ! what *Babels* of Opinion and practice does the pride and ignorance of men erect against Thee ! every man is building like mad, and every man will be a master and lay his own foundation. One makes it of the smallest sifted particles of *Atomical* dust, which he found by that same good luck, that they had to meet there. Another lays it only with dry loose stones thrown together by the withered and tremulous hands of some decrepit and uncertain *Traditions*, doating enough to be thought old, and old enough to be found rotten. Another works it with hewn and squar'd and polish'd stone, but joynted with the most untemper'd mortar of perverse reasoning, and vain Philosophy (a deal of good stuff spoil'd and worse than lost.) Another that saith, he sees the vanity of these foundations, yet builds such an irregular Superstructure, as is only fit to stand upon these, and worthy for whose sake these foundations themselves should be razed and overthrown. Such mad work is there made by the lusts and interests of men, with the most holy Religion and laws of God !

But 'tis well for us, that in these *confusions*, and against these *extreams*, we are sufficiently directed, and forewarn'd -- not to believe every spirit ; therefore we are sure there are *Spirits*, and that some are true, and many are false, and all must be try'd ; and that they may be tryed, we have given us from God the *Spirit*, the gift of discerning *Spirits*, or distinguishing those glitterings among us, which are not gold, which pretend the Commission or Inspiration of God, for the impulse or impetus of lust ; which make good and evil, true and false, to be but empty names, or words that signifie nothing, or nothing but the *Will* of the Supreme Magistrate, and so necessarily infer this contradiction, that the same things in several places are true and false, and our Lord Christ must have been a false Prophet, because condemned by the Roman Governour, and Mahomet a true Prophet because allowed by the chief Sultan ; which teach us that the *Sovereign* power (beyond whatever hath yet been arrogated by any Pope) may null the old, and make a new *Canon* of Scripture, or none at all.

Now for these, and a thousand more the like *Spirits* of error we may if we will find a plain rule of tryal in the word of truth ; where we see the genuine characteristick properties of the Spirit of God.

It is a *Spirit* of Truth ; therefore, a good life with an erroneous judgment in *Essential* and *Fundamental* points necessary for Faith or Practice, as in the great doctrine of *Obedience to Governours*, which

runs.

runs through the whole body of the Gospel, if he allows or abets resistance in any case; or if he ascribes *infallibility* to frail and sinful man; or privileged a Priest to do a greater Miracle than ever Christ did, by *Transubstantiating* a piece of bread to make and eat his Saviour; he must needs be led by a Spirit of error.

It is a Spirit of Holiness; therefore, to be Orthodox and yet immoral, to have good opinions with bad practices, to think right, and to do wrong; is to be led by the *unclean spirit*.

It is a Spirit of Unity; therefore, to Reform by Schism, to dissolve the Bond of Peace, wherein the Unity of the Spirit is to be preserv'd, to separate or Absolve Subjects from their Obedience, to teach them to swear, to be forsworn, or to lye for Gods sake, is to be led by the Spirit of division, whose name is Legion.

It is a Spirit of meekness and order; therefore, to despise dominions, to excommunicate Kings, or subvert Kingdoms, is to be led by the Spirit Abaddon or Apollyon, the Spirit of mischief or destruction always working in the children of disobedience.

Amos
vi. Rev.
9. 11.

It is a Spirit of Sincerity, working in us simplicity and singleness of heart; therefore to lift up the Left hand to God, and the Right against his Vice-gerent; to hate Idols, and love Sacrilege; to declaim against the Prelacy of Conforming, and Vote up the Papacy of Nonconforming Ministers, is to be acted by the Spirit of Hypocrisy, or the father of Lyes.

It is a Spirit of Knowledge or understanding; therefore, to level the Canon of Scripture with the Apocrypha, to make the Word of God truckle under Tradition; to advance Jesus against Christ; or to propagate Religion by the Sword, is to be led by the Spirit of Slumber, the God of this world that blindeth the minds of men.

Thus let us Try the Spirits, and by the fruits of Love, Joy, Peace, Gal. 5. Long-suffering, Gentleness, Goodness, &c. or of hatred, variance, wrath, 22. 29. strife, seditions, heresies, &c. we shall easily know them.

Yet because Vice borders close upon Vertue, and is never without some colour or probability to set it off, we are not to make our last judgment upon the Acts, till we be first acquainted with the habits of men: till we know the general current of their lives, as well as the particular conduct of their designs, and the means they use as well as the end they pretend to: and when this is done, let the Forms of godliness be never so artificially drawn, the fire of Zeal and the light of Sanctity never so well painted, let the Colours be never so fine ground, and laid on with never so delicate a Pencil, we shall see the difference between the Picture and the Life, and though the grapes should be lively enough

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to deceive the Birds, the *Boy* will be dead enough to betray the cheat.

The first *Impostors* that ever appeared in the Church of Christ (and such there did appear even in the most Primitive and purest times) were *brave fellows* indeed, such as had not our modern baff'd thread-bare canting *forms*, but span new and fresh-napt *signs* of godliness and wonders too; such as might have credited the softest *credulity*, to take up pity any where. One could vomit flames; (but may not the Preacher of Sedition vye with him?) Another had the knack of *Ubiquity*, and could tell at *Ephesus*, what was done at *Rome* (I doubt that's farther than from *London* to *Edinburgh*). Another could fly (but could not one of our *Aiery Enthusiasts* with the advantage of his *light* (for he must mean levity of judgment) *within him*, do at least as much? I think one might advisedly wager on this side whether for *torre* or *fresh*.) Yet these would scarcely be good jugglers at this day; 'tis plain they have been all out-done both with and without the *Metaphor*. We have those who from their Seditious sanguinary Principles, do naturally (sure that's as much as literally) spit fire and blood together; yet can no more *speak with tongues*, than they can *vomit flames* without a *Metaphor*, or more honestly pretend to learning, than they can to flying; or to know what is done by others, than to consider what they do themselves. They pretend as little to the *gift* of *obedience*, as to that of *Tongues* or *Healing*, and are therefore probably the less pleas'd with those, who either *exact* the one, or *exercise* the other.

Generally I say they do not so much as pretend to Learning; no, their provident Father sitting their stocks to their trade, and their wisdom to their generation, has furnish'd them with much industry and little wit, so little as to lay that claim which they have quitted to Learning, to the *gift* of *Preaching*, (to say nothing yet of the *gift* of *Prayer* till we see a little farther, whether they understand what it means) wherein yet every body knows they exceed in nothing more than noise, though we may not deny, that they temper that excels with as great a defect of sense. But admitting that they Preach'd eminently well (which many think 'tis plain they do not) I hope the Heretick *Nestorism* went beyond them, and though they equal'd him, yet if he, or they, or an *Angel from Heaven*, should Preach another doctrine than what hath hitherto been deliver'd, to lead us into *Rebellion* or *Schism*, or *Sacrilege*, we could give them no better entertainment than that of an *Antithema Maranatha*.

If they pretend to immediate Revelations, for their comfort they are not alone, we can bring them a *Roman*, a *Greek*, a *Saracen*, a *Goth* to hear them

Barbo-
chebus. A.
pollonius.
Sim. Ma-
gua.

Kings and
Bishops.

Numa.
Eumenes.
Mabomet.
Iharica.

them company. Or supposing they had a sleight of hand (as in *Subscriptions*, and some such cases must be acknowledg'd) yet *Apollonius Tyanicus* could have put them down. If they plead Prosperity or impunity in Sin as an Argument of Divine Approbation, we say from the Word of God, that this is one of the wickedest ways of reasoning, and we add for their instruction or encouragement, it is that very way wherein the *Schismatics* of *ROME* have most delighted. Alas ! how patiently did God permit the disobedience of the first, and the murder of the second *Adam* ? yea and all the villanies of the world, how ever most contrary to the Precepts, are yet executed by the permission of God. If Piety ceaseth to be such, because prosperous, or permitted, or not hindered by force (inconsistent with a free and moral Agent) then the great *Mogul*, or the greater Bishop of *Rome*, should now be as great Favourites of Heaven (and so I think they are) as ever our *Regicides* or *Usurpers* were; and he that having robb'd the Temple of *Delphos*, immediately after escap't a shipwrack, had argued *Logically* well, in concluding as he did, from that deliverance, that the gods had approved his Sacrilege.

Do they live strict and Religious lives, yet in Schism and Disobedience to the Ordinances of God ? (for such are humane Laws) we say 'tis impossible they should do so, because 'twere a contradiction, and yet that though they did so, it would not be argumentative, because we have heard from *St. Jerome* of the abstinence and *Scleragogy* of *Mountainus*, that his strictness was his disease, and from no better Spirit than his Spleen; and therefore they are not to be blam'd that cannot so readily and roundly Saint a *Schismatick*, because he is no drunkard, swearer, sabbath-breaker, or adulterer, for that these though all damning sins, are yet less intolerable than Envy, Malice, Schism, Sacrilege, Hypocrisy, and Rebellion, or that most intoxicating sin of Spiritual pride, which are so properly the Devils sins (as drunkenness and whoredom can never be) that they are called *devilish* wherever they are found in men, and are in *St. Peters* judgment, the most damning.

Hierom ad Marcell

2 Pet 2.
910

Do they refuse our Assemblies because they hate them; and do they hate them because our Worship is either merely *Technical* and *Theatrical* as the *Atheist* drolls out his bolts, or plainly Idolatrous and Superstitious, as the *Schismatick* shoots his arrows ? But is it indeed, or can you think it is either so, or so ? Speak out ye sons of *Anah* or *Beniamin*, is our Liturgy such a *Papeantry* of Worship & knave or trade invented by Priests for filthy lucre's sake, and by them according to the privilege of *Inventors* monopoliz'd ? This is Gyant-like, a
night

Nephtim.

right faller on, and faller off from God, he speaks congruously to himself big and high and terrible; and if there be no God he speaks wisely, he is no fool. For what business hath he to do with that *name*, or what reason to take it into his mouth (other than to spit it out in droll) whose *being* is not in his heart? What's he concern'd in *Liturgick* or *Eucharisticks* that has nothing to pray to or for, no God to praise or honor with the *Sacrifice* of his lips? But if there be a God, then the fool turns back with triumph upon the *man*, and the Babe upon the *Gyant*, and the *antiphrasis* is utterly revert, and he languid and feeble, and faint and weak, without the *Metonymy*; see this *Infant-Gyant* who is not now so much as that *span* long, which before he exceeded by *Six cubits*! see this fierce, swift, bold, terrible and mighty *Leviathan*, an impotent and fearful *Minim*! see yet a step lower, this living and roaring

Repbain.

Job 26. 5.

Lyon, a dead Carrion dog, degraded as low as *αλυχον* or inanimate, fallen down to a dead thing. Yea, a (*Mappeleth*, *מפלה*, *cadaver*) dead carcase, for such the *vulgar latin* makes this *Gyant*. And now the fool peeps again, not only the rash, bold, furious, inconsiderate, but the very *natural* (indeed most *unnatural*) fool. The *Virgins* that had no *oil*, were manifestly akin to this fool, by their supine negligence and improvidence, yet not nearer sure than the *half blond* of gross and woful imprudence, nor the *whole* of stark staring madness. Those fools would have beg'd or borrow'd what they had not; this fool will not so much as need what he wants. He hath, he will have, no *Sacrifice* for God, which even the Heathen themselves have always made to be the *due* and necessary acknowledgment of a *Deity*. But let us *bray* this fool no longer.

Our Liturgy not corrupted by the Missal.

Say *Schismatick*, what is our Liturgy? Oh! most abominable, filthy, noxious, childish, confused, tedious, improper, literal, Book-service, &c. a most blind, lame, yea a dead Sacrifice, &c. Hold a little, is it all this? yet, methinks, if it be a Sacrifice of Praise to God, it matters not through what hands it pass'd ere it came to us. What can the *Missal*, (if it were the *Alcoran*) of *Rome* concern us or defile it? We say of our *Liturgy*, just as we do of our Religion, it is not *New* but *Reformed*. What ails you now? unless you love *Schism* for it self, it should offend you no more than it troubles us that our *Faith* and *Worship* are all of a piece.

No impediment to the Spirit of Prayer. Rom. 8. 26.

Nor can set and stinted Forms, as such, possibly in any degree quench or hinder the *Spirit* of Prayer, for that as this is not ty'd to or with words, so neither doth it supply any defect in them. It helpeth our infirmities indeed, but not with words, but with supplies that cannot be worded, with (*ἀόρητα*) sighs and groans unutterable. It consists

in

in those *servours* of Soul that will put life into any *Form*, not in *forms* of my own making or borrowing, as you lamentably affirm, and so cheat the people; and (*eadem opera*) blaspheme the Holy Ghost.

You complain of ease, whilst you tell us a child might perform this Service, for that is both our advantage and obligation, Gods Service being not to be weighed by the labour of doing, but by its relation to him for whom 'tis done, else we know a Butcher could have kill'd and drest a *Lamb* better than a *Priest* under the *Law*, and now the child that can read the book is not therefore fit to offer the Sacrifice under the Gospel. He can read-- Take, eat, &c. but may he therefore Administer, &c.

Not child-
ish because
a child
can read
it.

You could never be so much troubled with our confused *Antipho-
na's*, if your *Ears* were not as tender as your *Consciences*, for I pray
tell us, is it not a publick *Sacrifice*, a joynt *Confession* (*quoddyntis*)
which (for ought we know yet) must be made by Speech, and there-
fore we pray God to open our lips, and you teach the people to shut
them: Is *this* well done, or is not *that* better?

Antipho-
na's no
Confusions

Neither could you think it *impertinent*, if you considered it to be
a publick *Sacrifice* of *Praise*, not only for Blessings immediately upon our
selves, but upon others, or upon us by the means or *intervention* of
others. Might not you, may not we partake of the Grace vouchsaf'd
to the *Blessed Virgin*, in her *Magnificat*? or may we not all with *Simeon*,
in his Song, rejoyce at the sight of that *Salvation*?

The Ser-
vice not
imperti-
nent,

So 'tis much any man should think those Prayers too long, wherein
we are begging for *Eternity*, or quarrel them for jussling our Preach-
ing, which as they do not necessarily, so if they do it accidentally or by
surprize of some occasion, yet then, which do you think may better be
spared, the Prayers which are (a *Sacrifice*) to God and for his Ho-
nour, or the Sermons which are to us and for our benefit.

not tedi-
ous,

But how is it that you call it a *dead Sacrifice*? what? does it want
that life of *affection* which is necessary? Truly this must be a fault, lay it
where it may; but can the *Forms* be guilty? can we justly require that
in or of the *Sacrifice*, which only belongs to them that offer it? must
the Church create the *affection*, because she compos'd the *Forms*? If we
come without our hearts, is not the fault our own? can *Repetition* deaden
Affection? or cannot our sense of the same wants, or can words shift-
ed and not the same keep life in it? did the *Jews* ever complain
of their *Sacrifice* (the Type of ours,) because there was a *Lamb* in
the Morning, a *Lamb* in the Evening, a *Lamb* every day in the year?
did our Lord think you, want ability, or *affection* to pray, when he
thrice used the same words?

not a dead
Sacrifice.

Mat. 26.
Luk. 22.

Nor lame.

How is it defective or lame in its parts, its *Confessions*, *Petitions*, or *Thanksgivings*? Is not the end and use of it to be a *Sacrifice of Praise*, rather than a storehouse for every duty, otherwise than to serve for that *Sacrifice*? why do you not consider, that if *particulars* were named, all could not say *Amen*? And when *general* words are used, all that are acquainted with their own Souls can reflect upon particulars, and so make a private advantage of the publick service.

Nor blind.

How is it blind, or not edifying? Is it because it edifies us not in Faith or Knowledge, as a *Sermon* doth, or should? why then it seems it is to be blamed because it is not a *Sermon*. But how then shall *Sermons* escape, because they are not *Prayers*, nor a *Sacrifice* for the praise of God, as this is? And now I hope well, that if this *edifies*, it will be enough to supersede the complaint.

Nor idle.

Tell us therefore, do not *Hymns* and *Anthems* with Musick too, edifie the *Praise* of God, even in Christian worship? disprove it, and continue an enemy, or grant it, and become a friend to this Holy Service. Never be so bold hereafter as to dare to say---there's nothing but (porridge) *Prayers*, &c. Or if thou wilt, remember thou saist also---there's nothing but *Honouring* or *Praising* God. Consider likewise thy *obedience* is a *Sacrifice of righteousness*, but it is not this *Sacrifice of Praise*; that's a *metaphorical*, but this is a *proper Sacrifice*. For though that word [Sacrifice] imports something to be slain or destroyed, yet that is but accidental to its notion, and rather distinguishes the *kind*, than constitutes the *nature* of it, which consists in offering something to God in acknowledgment of him, and which is as properly done now by the *fruit* of our *lips*, as of our *flocks* or our *fields* before. Therefore we rob God, if we deny him the *honour* of this *Sacrifice*, which as it is distinct from all other acts of *obedience*, so is it of a special intendment, and of a different obligation, though he hath also from us the *honour* of obedience, because this is only of consequence, as agreeing with the *nature* and *will* of God. Say now again, is our *Worship* and *Service* *Idolatrious*, or *Superstitious*?

Ps. 69. 30.

71. 20.

Rom. 15. 8.

Quia.

O ye blessed Souls of *Cranmer*, *Ridley*, *Hooper*, *Latimer*, &c. are not we followers of you, or were not you of Christ! Is our *Superstition* more or less than yours? Tell us if it were not part of your *Triumph*, that you enjoyed those very privileges which the present establishment affords us! 'Tis true, there were some differences of judgment even among these: but not more I know, nor greater than were between *St. Peter* and *St. Paul*, nor of worse consequence among themselves (however since perverted by *Posterity*) than theirs were. They had not all the same mind in all things, but they had all no mind to separation.

voh

ration. They were men, but good men, sincere men, therefore differing and therefore not divided. They had several opinions of some *lesser circumstantial* things, but gave them all up (and at such a time as conscience must needs have been most awake) to those *greater and essential* interests of *peace and unity*. The most fearful among them did but *slacken* their steps thoughtfully, none of them stood still *restively*, or stubbornly, or stayed till the *Government* should come to them by *Toleration*, rather than they would go to it by *Conformity*. No, no, they knew for all the prejudices of Foreign conversation, or domestick Persecution, either of which might have been apt enough to drive them out of, or beyond their pace, they knew well how *Obedience was better than Sacrifice*, but knew nothing of our modern *Gloss*, which sacrifices obedience it self to the *Mammons* of interest or humour.

How unlike were their peaceable *Dissentings* to our Seditious *dissensions*! Those soft and tender *Willows*, to our hard and sturdy (*Ket's*) *Oaks* of *Reformation*! quite another thing in their causes and effects, their means and ends, their extraction and conversation. Their differences were neither begotten of *Pride*, nor born of *Ignorance*, but the lawful issue of godly *jealousie* and humble *fear*; so born in honest wedlock, Christned by the *Canon* of *Scripture*, attested by the *Prophets* and *Apostles*, proclaimed and certified to us, as with Drum and Trumpet, by their Noble Army of Martyrs and fellow-souldiers. They were not menaged by peevish publick *Remonstrances*; or (the same thing in other words) *prohibited Petitions*, but by modest inquiries, by private gentle discussions, by fraternal corrections or admonitions, and at last sweetly concluded (and indeed necessarily from such Christian premises) in most *Evangelical* compliances and condescensions.

There have been, there are, there will be differences in the *judgments*, till there be none in the *facts* of men, only let them be without offences, however without that which has more than all the rest, and is the *Rock* of offence, *SCHISM*. An offence with a witness, having as much of the *Devil* for it, as of *Christ* against it: A difference as *Antichristian* as *Inhumane*, not only of *interests* but of *natures*, making one man a *Wolf* (in *Plundering*,) a *Serpent* (in *Trapping* or *Imploiting*,) and a *Devil* (in *accusing*) to another. For my own part as I doubt not there are many, so I am perswaded that I know some in the present Communion of the Church of *England*, so abhorrent from any likeness or appearance of *Superstition*, that they are always ready (*in voto*) to interpose their own lives between it and their Consciences, who yet chuse to incorporate themselves into this *Establishd* body, as the apostle, the clearest, the surest evidence of that abhorrence.

Schism

The Counter-plot.

Arch-Bp.
Laud.

This *Clouds of Witnesses* past away before our memories, only by the *hearing of the ear*, but there's another which *our eyes have seen*, (though no bigger at first than a mans hand, or the dimensions of a single person, yet quickly spreading it self over the surface, and darkning the *Horizon* of three Nations, with such a thick and palpable darkness, as will never let us forget how long it was ere *Sun* or *Stars* appeared.) A *Martyr* of the infelicity of the times he liv'd in; A *Martyr* against the *Devil* (and his principal work) of *Schism*; and how then, or who says, not a *Martyr* for the God of *Unity*? who wrote himself so *Legibly* a Protestant, that even (that which we know runs fastest from truth) prejudice it self, or any thing but gross or affected ignorance may read it; so that one might with as much truth and reason deny him the name of his *first Baptism* (*William Laud*) as with justice or good manners, that of his *second, Protestant Martyr*, a Name so truly and eminently his own, that besides his *Title* by purchase (as before) he has that of *Royal donation*, and that also from that First *CHARLES, THE PRINCE OF PROTESTANTS AND MARTYRS TOO*; wherefore it may be good counsel, or caution to him that thinks or speaks otherwise, to consider well, whether he can reasonably suppose, there were any man then living, with so great advantage to know, or ability to judge, the mind and cause of that happy man, that unhappy *Metropolitan*, as was that incomparably most Judicious *Prince*.

Pet. 2. 9,
20.Lu. 7. 6.
65. 25.

But to resume our business of inquiry; does the Schismatick dislike our Worship because he likes not our *Discipline*? Is he offended at that lenity and *longanimity* which is used towards scandalous sinners? If this be it, then let them first compare (as was noted-before) those sins which the Devil never commits, with those which are proper to him, and then religiously consider the dreadful *Emphasis* of *St. Peters* (*μαλιστα*) chiefly or especially concerning those that *despise Government*, of whom he tells us that they are *especially reserv'd by the Lord to the day of judgment, to be punished*; and then though our Ministers do not (what they cannot lawfully) shut the doors against such sinners till excommunicated, they will either think with more *Charity* of our *Communion* or with less *Arrogancy* of their own, and separate from us, if at all, with the temper and language of that meek *Centurion* (*Domine non sum dignus*) Lord I am not worthy, &c. not of those Idolaters in the Prophet--- *stand further off*, &c. And then how would such an excess of *humility* in them, be quickly matcht with another of *Charity* (with arms and hearts !) from us ! what joy would there be in *heaven*, what peace on *earth*, what harmony in both ! How would

would the *Schismatic* blush, the *Papist* fret, and our *Schismatic* leer, and all the enemies of God and his King, to us that young man *Abraham*! Whereas on the contrary, if these brethren of ours (Alas! our brethren! for such they profess frequently they are, and such God knows we desire most passionately they should be) will still remain inexorable by all the methods of reason or loving kindness; if they will invincibly persist to maintain their separation, to deprave the doctrine, disturb the discipline, and disown the Government of the Church; If they will walk thus disorderly, in contempt of all authority and publick order, we must then, (whether we would or no, for Christ has made it our duty, and re-inforce it upon us by St. Paul) we must then I say, deal with all such as the Jews did with Heathens and Publicans, we must withdraw from them in their disorders, and in case of irreclaimable contumacy, not only not religiously, but not so much as civilly entertain them, nor as St. John expresses it, *we must not receive them into our houses, nor bid them God speed*. And indeed what reason can there be that we should eat or drink with them at their or our own Table, who are therefore too unworthy, because they think themselves too good, to eat or drink with us at the Lords Table! Or what Charity can bid any man God Speed, in the way of *Corah*? or how can I affect his Society, that hates my Religion and my God? How can I bear it when I see my Saviour so manifestly Crucified afresh, between the Heretick breaking the Unity of the Church in point of Doctrine, by denying one or more of her Fundamental Articles; and the Schismatic in point of Discipline, endeavouring to overthrow her Government? How can I endure another down-right Judas, to betray the whole Cause of Christianity, with a complement of Religion, or a Kiss of Zeal?

Surely if we must withdraw from the Heretick (who if he keeps his error to himself, may be no bodys foe but his own) then much more certainly from the Schismatic as the more Scandalous, Mischievous and Impious of the two, as necessarily offending against Peace and Charity together; because the Schismatic cannot possibly keep his Schism to himself, that being publick in its own nature, as being a positive separation from publick Worship, erecting Altar against Altar, and more than a bare negative suspension of Communion, and by consequence an affront to the Governours, and a scorn to the Government of the Church, by setting up a Conventicle prohibited by God and man, against a Church established by the Laws of both. The Schismatic is an actual divider in, and of the Church, and therefore worse by odds than any other who is but passively divided, or cut off

Schism
worse than
Heresie.

And why

from

The Counterplot.

from hence, as much worse as to subvert the whole Legislative power, is worse than any violation of a particular Law; or to make way for all the Heresies and Immoralities in the world, is worse than any one of those can be.

The Schismatick must needs be so much worse than the Heretick, as a vicious *practice* is worse than a false *opinion*; and as a Schismatick is for the most part *ipso facto* an Heretick too; for I pray tell me does he not renounce the IXth Article of the Creed? does he not disown (did I say) does he not despise and detest that great Fundamental and essential to all Christian Religion, *submission to every Ordinance of man for the Lords sake*, as well as our own? or tell me if this be not a most principal and fundamental doctrine.

Gentlemen, I beseech you speak out: Is it not a part of our Obedience to God himself? Is it not the aprest of all others to keep the *Unity of the Spirit in the bond of Peace*; and is it not therefore that we find no Doctrine in the Holy Scriptures, more earnestly or more assiduously, more plainly or more expressly prescribed to us, than that of Uniform obedience to all that are over us in authority, worst as well as best? and therefore tell me again,

i Pet. 2.
18.

Is it not both a most foolish and a most nefarious pretence, that the Religion or irreligion of our Governours can either widen or straiten our divine obligation to strict obedience? Tell me,

Was there ever more incarnate devils than *Nero* or *Tiberius*, whom yet both Christ and St. Paul obeyed themselves, and commanded others to obey?

Tell me, Is not our obedience to Magistrates due to that Authority which has commanded us to pay it them? and therefore cannot be paid as due to the men as men, or to the good as good, but reduplicatively to the Magistrates as *such*, let them be otherwise what they will, so they be not Usurpers or command contrary to God, and then does not the very exception of those cases confirm the doctrine in all other? Tell me,

Are we not when the commands of God and the King are inconsistent, then to give our whole active obedience to God, and to his Deputy our passive only? and is not the Kings command otherwise the command of God too, and is not the same Law *mediately* divine which is immediately humane, or are we more obliged by strict precept to fear God than we are to honour the King; or more forbidden the Worship of Idols than disobedience to lawful Authority, or is any man able so much as in his conception to separate the sin of Schism from such disobedience, or such disobedience from rebellion against the Law of Christ, or a state of damnation from either of them? Tell me, Does

Does not St. Jude put all these together in his description of the Jude 4, 9. *Gnosticks*, the first and worst Schismaticks, Hereticks, and Rebels in the Primitive Church, when he calls them *Adversaries*, *Complainers*, walking after their own lusts, separating themselves (from what I beseech you, if not from the Church establish'd) *having not* (yet question- ver. 6. less pretending to have) *the Spirit*, whom he therefore parallels for their misery as well as sin, with those that made a Schism as it were in Heaven, and separated from the Church Triumphant, reserved in everlasting chains under darkness, unto the Judgment of the great day. Tell me,

Are not those who do not hold fast the Profession of the Faith, but forsake the assembling themselves together (at stated times and places by just authority appointed) as the manner of some is, are not they infer'd to sin wilfully, and that therefore there remains nothing for such, but a fearful looking for of judgment and fiery indignation? Do we not find the Holy Pen-men, thundering out the Terrors of the Lord against this single sin more than all the rest? and why do we so, but because this sin gives the greatest scandal to the enemies of Christ, and helps to justify them in their highest prejudices to his Name and Gospel? Do we not find the Schismaticks singled out from the whole herd of scandalous and notorious sinners to be mark'd and avoided, as the worst of all, as most destitute of Christian meekness, not consenting to wholesome words, but--proud, knowing nothing, doating about questions and strifes of words, whereof cometh envy, strife, &c. presumptuous, self-will'd, despising Government, &c.

Can any pride be more monstrous than to be proud of knowledge, and yet know nothing? or can it be any other thing than such an exalted pride as this, that can make men of low Parts, and little Learning, of ordinary Education and mean Improvements, to separate from this Great and Admired Church of England, from the solemn devotions of her Publick Liturgy, contriv'd by the Wisdom, directed by the Learning, embrac'd by the Piety, establish'd by the Authority of such a Nation, confirm'd by at least 33 Acts of Parliament, and as many Convocations, Signed and Sealed by the Suffrages of so many Confessors and Martyrs, and since that Asserted against the wit and malice of all Opponents? Is not this such an arrogance of pride as no Rhetorick can express, no Charity excuse, no Humility nor censure?

And yet this is not all, we are not at the height yet, for do they not tell us plainly they could approve of many things even in the Liturgy it self, if they were not impos'd by Law? Good God! than
ever

The Counter-Plot.

ever men should make the reason why they ought, the reason why they will not serve God decently and in order! that ever men should chuse to impole upon themselves, that they might not be governed by others!

Tell us once again (for 'tis hard to believe any thing against the reason of mankind) must Parliaments and Synods stoop and strike sail to you? must all that is great or Sacred among us be expos'd and mark'd out for the objects of your contempt? will nothing please or content you, but the basest and most unnatural submission of *Antiquity* and *Authority* to your *Wills*? This is so high a flight and to such a pitch as none but the Son of the morning can surmount, it tows to such a lessening of *Credibility* that without the help of a contrary to match it, it would hardly be believed by being (that for which some other things must be believed) invisable. We could not so easily believe their *Pride* to be so great (as to make some men (in a woful sence) little inferiour to some Angels) but that we feel their *Charity* to be as little. For do they think any thing but evil of us or towards us? They cannot see their own eyes nor the beams in them, but in the eye of a *Conformist* they can presently spy the least mote, yea and stare it into a *mountain*. They are so black jaundic'd with malignity and prejudice, that they can see nothing (no by no means nothing) but *Poper*y or *Paganism* in all our service of God. Tell us therefore, can you rationally deny that you esteem us as bad as any *Pagans*? or can you excuse your selves in that separation if you judge not our Communion to be as absolutely unlawful, as you judge your own to be absolutely necessary to Salvation? Is not this your *Charity*? Gentlemen are you awake? do you hear *St. Cyprian*? *macula ista nec sanguine abluitur*, Martyrdome itself is not sufficient to make amends for Schism. Are ye not frighted? How can the Father speak truth if Schism be not exclusive of Christian *Charity*? or if their *Charity* gives him the lye, I hope their Faith will be civiller to *St. Paul*, and does not he plainly infer, that whilst we live in Schism we have no *Charity*, our Alms are no better than ostentation, and the yielding our selves to be burnt, but a mad kind of Martyrdom, or rather but a foolish Sacrifice to humour and stomach, like that of *Clement* and *Ravilliac* who dyed Martyrs to the *Papacy*, or those whom we read of to have been called (*Martyres stulta Philosophia*,) Martyrs of vain Philosophy, or that which may serve for all the rest, of our own *English Regicides*, to their *Fanaticism*. They all dyed for the Deities they all adored.

As by this time we may justly doubt whether the abundance of *Pride* or want of *Charity* be greater in these men, so considering the multiplying

Luciferian
pride.

Unchari-
tableness.

De Unitate
Eccl.

1 Cor. 13.
1, 2, 3.

Multiplic-
ity of Sects.

plying prolifick nature, of all evil, and of this above all, we are like to doubt on still, whether they do not paramount themselves, and excel their Eminencies before named in their exceeding plenty of *divisions*. How many are the Sects that have been made by this devil *Schism*? were not all the calamities of *England* begun, continued, and (if ever they be compleated) must they not be finished in thee? Here's the *Black box* you talk on! A Box with a *Vengeance*! *Pandora's Box*! How fast 'tis seal'd up! hold, I think there's some Inscription upon the Seals--*Bul. P. P. y. Sol. Le. and Cov.* Nay then I am resolv'd I'll open it. It flies like Bottle Ale, what are these papers that are tumbled out--*Impeach. of Straff.--- Impeach. of Arch B. L.--- Instruct. for Uxbr. Tr.--- Instructions for Consults.--- List of Kings Judges.--- Reasons for Toleration.--- Considerations concerning Elections, &c. Petitions against Proclamations.* If these be the top, what's in the bottom? but I'll put them in again, for ought I know it may be as much as the Reputation of a Protestant is worth, but to look upon them: well, 'tis true I see (that by a little allusion, I may gratifie my memory with a dear name)

The Black box

Mr. Comly

Schism; th'art a devil, if I may call thee one,
For, by this *Box*, thy name is *Legion*.

Didst not thou set up an *Heteroclite Assembly* against a Regular *Convocation*, a vagrant *Directory* against a seel'd *Liturgy*? didst not thou sell the Lands first, and then the Head from the Crown? didst not thou set up *iniquity* for *Law*, and strength for an *Hight Court of Justice*? Was it not thou *Schism*! that foundedst all Right in *Dominion*, and all *Dominion* in *Grace*! was not *Leviathan*, or is not *New Rome* a spawn of thee thou curst Dam of all the *Blasphemies* and *Heresies* of all times! Didst not thou beget that mungrel *Toleration*, and expound *Christian Liberty* into that *sense* which we now all see, and (without the preventing mercy of God and vigilancy of our Governours) must feel too? and by the warmth of these didst thou not hatch those ugly monsters *Ochlocracy* and *Anarchy*, and hast thou not been brooding of these ever since the *Restoration* of *England* to it self, or the King to *England*?

In which last respect as thou art every where black and blue by thy envious and malignant nature; thou art yet uglier and more odious here by thy most superlative ingratitude. Who can be that *Viperous generation* of more proper name than they that undermine and conspire against those *Laws* and *Legislators*; by and under which they have and hold the greatest earthly enjoyments, and this whilst themselves (or

Indifferent
things no
cause for
separation.

the chiefest among them) consels us *Protestants*, and can shew no greater or other cause for their Animositie, than our injoyning some indifferent things uncommanded in the Scripture, which is such a cause as must equally engage them against all the Reformed Churches in *Europe*, in which there must be some indifferent things, and so against themselves too.

The name
of Jesus
adorable.

The Bowing at the Name of *Jesus* is none of those things, and the offence they take therefore is not given: for admitting *what they object*, that the practice is neither warranted nor intended by the Apostle in that common Text, yet certainly those mighty peculiar *Emphases* which we find put by the Spirit of Truth upon that *all-adored* and *salvifick* name, must needs enforce it. Have the Angels in their more exalted nature, have they knees for this *hyperbysstom Immanuel*, and can the Christian man have none for the same superexcelling and most exalted *Jesus*? do they bow *inquisitively*, shall the mountains and rocks bow *literally*, and can I not bow *Religiously*? must my understanding bow (or break) to the *Faith* of the incarnation, and can my body (in this state of *Union*) not bow at the Name, or (which is all one) at the mention or memory of *God incarnate*.

Persus. &c.
Typical.

And for the like reason, though bowing towards the *Temple* (*Hierusalem*) were Typical then, yet bowing in the Temple or house of Prayer even by the practice of the Antitype it self must be pious still; and that place as separated and consecrated by Christ so hallowed and esteemed by us. The Philosopher can tell us that a *lye* is *malum in se*, a sin against the Law of our *Nature*, therefore to make a *lye* (*quod officiat*) must be so and more; and to violence or captivate a profitable truth can be little less; the good which I do against my mind is so far hypocrisie, as the evil which I so do is infirmity; and there is *crimen falsi* in both; when I bow my body to the person I had rather stab, or kiss the hand that I wist cut off, does not my soul make my body *lye*? so when my soul bows in Adoration of God, can it so exclude the body in this state of conjunction, as either to deny the right or interdict the use of its assistance? would not such exclusion be an injurious restraint and oppression of that truth which I am always bound to own and assert by a *reasonable service of God*, with my *whole man*, my soul and body together? We grant 'tis the *Loyalty* of the soul that makes a true Christian subject; yet we know this never is or can be unattended by the hand and knees too. We grant that as the pleasure of the soul is the soul of pleasure, so the worship of the soul or spirit is the soul of worship; but when this soul is in the body still and acts not but ecstasically without it, and it acts as distinctly, as grossly bodily in any determinate position of the

Voluptas
animæ
animæ
voluptatis.

the hand or eye, as in the flexion of the back or knee, all are alike bodily worship, and equally lyable to exception, though their fortune has not been alike: If there be any difference in the notoriety of the gestures, then we say, the more visible, (if decent and Analogous) the more *honourary*; we think it impossible for any soui seriously militant, to think it adviseable to throw away his arms, or give them up to his enemy, to give that bow or worship to any creature, which upon the oath and fidelity of a souldier he must give to, and only to his Créator; he must bow as *spiritually* and *literally* too as he must not bow; yea he must bow as naturally and necessarily (whilst he is in the body) as he must not; he cannot enter the house, or begin the work of Prayer, without bowing forth his *Domine non sum dignus*, nor make any solemn religious address without the Soul of a Christian, and the body of a man together; the negative precept both directs and confirms the positive duty, and by being commanded *not* we are instructed *how* to bow; Look what share he knows his body must have in the violation, he gives it the same in the performance of his duty, and is so well persuaded of the reasonableness of this service, that, without doing open violence to the expresse command by hacking out a piece (as some of our Schismatics acquaintance have cut off the whole) and restively stopping at (*showe Bare not bow*) he cannot conceive the least colourable objection against this, or in favour of the contrary practice, unless either it should be said here (as we have heard before) that it must not be done because commanded, which God forbid; or that it could be thought argumentative or not *Sarcastical*; which I remember to have seen somewhere produced by a person of Honour as the only Text, that can piece up the rent of that mutilate Communion in the Church of *Rome*, viz. -- *Faber, if it be possible let this cup pass from me, &c.*

But it may be the pinch is not so much here, and they are more offended as *English* men than as Christians, as abridged of those privileges which their interest in *Magna Charta* claims for them, that they are not admitted to places of trust and office, &c. Truly we might willingly endure the envy of this objection upon condition it were but as true in *Theſis* as it would be absurd in *Hypothesis*. For, besides that we know by sad and memorable experience, were Schismatics Legislators, they would certainly inforce such a *Conformity*, as they will now neither comply with themselves, nor forgive in others, they have made themselves even by their own Principles incapable of being what they complain they are not; for if indifferent things are not properly the matter of humane Laws, as *humane* is contradictory to *divine*, there's nothing in the world besides that can be so, because all necessary things

Where the
pinch lyes.

The Counter-Plot.

The Schismatics Law.

are already sufficiently commanded, and all unlawful things as evidently forbidden in the Word of God, in which respect they are altogether divine and in no wise humane Laws; so that there could be but one Law (precisely humane) which the Schismatick Legislator could possibly enact, viz. that every Christian should be a Law unto himself, or the same in other words, that every mans reason should be his guide, and every mans will should be his Law, and consequently that all should be rulers as much as any.

May we not now appeal unto themselves whether they be not of all Recusants the most unexcusable, more than those that are tossed about with every wind of false doctrine, when not our Doctrines (true or false), but our bare Surplices can scare them, or our Organs blow them out of the Church? whether it had not been better for them never to have been the members of Christ, than being such to cut themselves off from his Body which is the Church? whether it were not fitter, for common safety cannot always subsist without publick peace, nor publick peace without compliance on one side or other, whether I say it were not fitter, that the Inferiours, the fewer and the more ignorant, should yield to the Superiours, the many and the more learned? and this so much the rather, if it be well considered that however Christians ought to serve one another in love, yet obedience to inferiours is grievous and not without some excuse for being so; whereas that of Superiours (as of Christ (who according to his humane nature was a subject) to Caesar) is a most noble, natural and necessary duty, as that which supports the whole Fabrick of the Church and of all the Kingdoms upon earth, and in Heaven too, that which is so equally essential to Policy and Religion, that 'tis plainly impossible either for Saints to be Schismaticks or Rebels, or for such to be Saints without making our Faith, our Scriptures, our Religion vain, without a downright welcome to Anarchy, and farewell to all Society.

The contempt of Authority linked with an obstinate contumacious and seditious humour, is so very a monster, that it makes an error of judgment, which might otherwise have been venial, is itself a diabolical and damning quality. So that if Schism were no such sin as it is, yet it were worth the parting with, for the purchase of publick peace, of which rightly improved, piety and prosperity, strength and safety, are the genuine and precious fruits. It was for this that our Lord himself complied in some things, both with Jews and Gentiles, that he might gain both. It was for this that we find the like compliances of St. Paul (of whom we should all be followers as he was of Christ), yielding to circumcise Timothy, and refusing again to circumcise Titus.

To

To gain the *Jews* he denyed himself the use of his Christian liberty, and resum'd it again to gain the *Gentiles*. It was for peace and to unite dissenters, that the Apostles made that conciliar establishment of things indifferent by a Law whereby they induced a necessity *à parte post* upon things indifferent *à parte ante*.

And this Apostolical practice as it plainly informs our judgments in the true subject matter of humane Laws, and whereabout they are properly conversant, and as plainly directs our practice of obedience in such cases, so will it never be made to serve their purposes, who, by binding the whole force and weight of it upon their Governours shoulders, so as they themselves may not touch it so much as with one of their own fingers, would make it a ground of exception from the general rule of submission, and a warrant to dispute at least, and (as it constantly follows) to deny at last that obedience which they pretend according to this practice should not have been commanded; as if the condensation and indulgence of Governours were not to the ignorance or frowardness, to the intellectual or moral infirmities of dissenters; as if the *Jews* had not been culpable in their tenaciousness of the Law of *Moses*, when St. Paul purposely stooped to them and approved its observance by his own practice; as if the bowels and forbearings of any injur'd and incens'd Parent did not make it more the child's duty to love and honour him, and should not make it more his shame and grief to displease him, more his sin and guilt to disobey him; as if not presently to take the forfeiture, were reasonably to avoid the debt, or cancel the debtors obligation; or as if it were equally of duty, as it is of power in the Prince to suspend the execution of a known Law, for some weighty reasons of State, and upon the prospect of publick benefit, and to tolerate a practice against Law and without hope of any common good, and not without just apprehensions of the greatest expedience of the contrary, and therefore against all the reason in the world, but that of his own courtesie and meer pity.

'Tis true indeed, when Kings are said to be Gods, we best understand how they are such, when they are said also to be nursing Fathers; and therefore without fear either of contradiction to sense, or of courtship against reason, we can say they are humane Gods, their duty best asserted by their humanity, and both by a joynt supremacy of power and goodness; and we cannot chuse but wonder at the Anti-supremacy of Schism, that our ready obedience should not confess the one as irresistible, as our rebellions have prov'd the other otherwise.

'Tis as true, that there is no such mirror so clear and true to look in, no such opack or perspicill to see with, as is the Crystal of the Word of

The Counter-Plot.

of God; a glass of such virtue that it not only most perfectly discovers the *object* but also disposes the *medium*, and directs the *faculty*; a glass that will never suffer us to behold any thing with or through prejudice or base interest, or without Christian charity and meekness; a glass that never shews us the spots of others but by *reflexion* upon our own; in this glass we can neither behold the virtues or vices of our fellow-subjects with *envy*, or without *pity*, nor the blemishes or beauties of our Governours, without a *reverence* becoming both; a reverence I say as being a mixt affection of fear and love, by which I *fear* the power whilst I love not the fault of the person, and love the person whilst I fear the evil, whether sin or punishment, of the fault. In this glass we see what we must piously bewail, yet may not proudly censure in our *Superiors*; what we must reprove with *caution* and without arrogance in our *equals*; and what we must judge and condemn impartially, positively, absolutely and irrespectively (to any though more scandalous sins of others) in our selves; St. *Paul* was the greatest of sinners, with the greatest assurance of Salvation; and the Publican was a sinner with more comfort, than the *Pharisee* was not a *Publican*.

In this glass the most absolute Sovereign Prince may best see himself in the fullest proportion; he sees by and for whom he *reigns absolutely*, and without whom he reigns not *independently*; he sees that his Government is *arbitrary* as that is *supream* and unquestionable by man, but not as any way unaccountable, but as every way most strictly and most especially *accountable* to God, for he sees him that is properly and originally King of Kings, under whose most supreme and comprehensive Title, and by virtue of whom he sees himself constituted and authorized, and accordingly to which he is to be directed, limited and subordinate, and therefore by no means to intrench upon the Prerogatives Royal of his Lord Paramount, and therefore not to govern by his own *will*, which is Gods peculiar, a *rule* to himself, and a *Law* to the Sons of men, the root and source of all Government, which so spreads and runs it self through the whole nature of man, that it makes Government not more *divine* in it self than *connatural* to us, and as effective of our well-beings in Societies as of our social and conjugal propensions, and therefore as old as *Paternity* it self, or the First of the First-born, making every man naturally sociable, and actually disposed and tending to Societies, which therefore cannot possibly consist without Government, nor *that* without order, nor *this* without degrees of subordination; and therefore also because the foundations of Government are thus laid in our very natures, there is nothing that can lay nearer to these foundations, or be as we say, more fundamental or essential to Govern-

Ζῶον νο-
τιμὸν.
Supremum,
medium,
ultimum.

Government than our obedience to the Laws of men, and their conformity to the Laws of God; he plainly sees and contemplates the Sovereignty of God, that *all power belongeth unto him, that dominion and fear are with him, both in heaven and in earth, and for ever in both,* and thereby supple and tempers his Prerogatives against all immoderate assumings to himself, or encroachments upon his people; he can never measure himself by himself, whilst he compares himself with his God; instead of that turgid Interrogation-- *Is not this great Babel, which I have built, &c.* he makes this of most humble admiration-- *Lord! what is man! what shall I render to thy mercy, or answer to thy justice! how shall I usurp thy right or pervert thy favour! how shall I discharge my trust and give up my account with joy!* In this contemplation the Prince mounts indeed, but 'tis to a lessening of himself, and magnifying of his God.

And as the Prince so the subject is sufficiently instructed in the nature of his obedience, and knows it to be the same which he performs to God for his own sake, and to man for Gods sake, and therefore dares not but distinguish thus, as he dares not otherwise between the *person* and *office* of the Governour, that he pays not his obedience to the man as man (*gentle or fermand*) but to the man as Magistrate and only so.

Thus this Theam of Gods universal, absolute and everlasting power, will prove a sufficient Amulet against all the charms of tyranny of all sorts, as well that of *injustice* or *oppression* in the Governour, as that (the more mischievous and less tolerable of the two) that of *Usurpation* and *Rebellion* in the Subjects, who in Conscience of this truth, of their own accords cannot but recognize their Prince, as Gods immediate *Viceroy*, and highest *Commissioner* amongst men, and that therefore no man or men in the most collective sence (for that nothing less can by any means be inferr'd from the most important negative interrogation *who?*) can say unto him *what dost thou?* he sees him *singulis & omnibus major*, but neither seeks nor hopes nor desires to find him *universis minor*. He improves the Wise mans counsel of *not cursing the King*, no not in a thought, into not so much as thinking disloyally; so far is he from writing rebelliously-- *To your Tents O Israel, &c.* or from speaking and threatening seditiously, that-- *deliverance shall come another way.*

He dares not pretch a kindness for the *person*, which he intends against the Government of his Prince, or by a most abominable and flagitious *superfétation* hatch one plot under the heat of zeal against another.

He is willing as much as in him lyes to *have peace with all men*, and

The Counter-Plot.

to look gently upon the errors of others, as rather to be of ignorance, and only consequentially or indirectly such; whilst yet he observes many sorts of men *explicitly* and professedly renouncing those erroneous opinions, which notwithstanding they do *virtually* abet, and *implicitly* defend under the patronage of some other they think less obvious or less obnoxious principles, and whilst they declaim *pathetically* against the Treason acted upon the First, and contriv'd against the Second *Charles*, and in the same heat of breath against those Jesuitical doctrines of Excommunicating, Murdering or Deposing Kings, are content in the mean time to send those Kings to the people for their power, and as the peoples Stewards to give up their accounts of Government to them also; so the Papist (that *incorrigible* because *infallible* Schismatick) bears himself high upon the tiptoes and magistrery of sence and reason, whilst by his most beloved Transubstantiation he affronts both; so the Atheist whilst he cannot deny a First and eternal cause, will not yet so much as conceive the more evident existence of a Spirit; if these errors be no worse descended than from ignorance or inadvertency, he hopes the bare naming of them sufficient for their conviction, but if mixt with obstinacy or interest of a *Party*, he quits them as impregnable against all the batteries of *Reason* or *Religion*; however even against these he dares not magnifie himself, but desires rather to be humbled unto dust for them, and under the deepest sence of his own frailty, the guilt and danger of sin, and the memory of that signal wrath which has been so expressly revealed from Heaven against us the children of disobedience.

In this glass the Prince best sees and feels too how handsomly or easily his Crown sits, if it be irradiated with the *GLORIES* of *Piety* and *Sincerity*, if illustrated with the greater and more luminous resplendencies of *Justice* and *Mercy*, (what a bald-crown'd head were that, that could not pardon?) and with the lesser twinkling eyes, yet truly orient and genuine sparks of *Temperance* and *Affability*; and with these bigger and lesser Luminaries, the Prince in peace and prosperity, in safety and joy, in reputation and honour, shines directly upon himself and more *obliquely* but not less *beneficially* on all his Subjects; he scatters *iniquity* and conciliates Majesty with these eyes.

Yet as the *natural* eye-sight is weakened if fixt over long, or too intently upon the same object; so these *Political* eyes of *Justice* and *Mercy*, by looking too hard and too *wisely*, or too long and too *indulgently*, may be dazzled into rigorous *severity* or cruel *py*; in which cases if it could be duty to *put* the question, there might be reason enough to *make* it, whether the Prince had not better borrow other mens eyes, than thus use his own, or were not more *inexcusable* than if he had never
look't

lookt in this glass, or whether the vicinity of some glistering metals may not obscure or disadvantage the brightness of the purest gold, or that it would not be a disparagement to the Royal vertue of *Clemency*, if such a mistaken pity should be still mis-plac't, and find such a noble unbecoming shelter in the courtesie of the Princes nature, where it not only gets *protection* from the pursuit of obloquy, where Christian loyalty governs the very tongue; but works it self into *possession* too, and makes the *prizing*, in the best Translation, the most *prized*, and in the vulgar, the most *prissful* Prince, or that it would not be an infelicity, if it were not a fault, and if it did not sully his Robes, would not probably dusk the lustre of his Name, which the Prince cannot but discern in this glass, where he sees plainly that the mercies of the wicked are cruel, and that the indulgences of the good may be so too; for Charity being of an active disposition, and walking much abroad would be very often affronted, either slighted by the ingratitude of some, or jostled, or perhaps assaulted by the perverseness of others, or betrayed by her own goodness, if she were not sometimes attended and guarded by severity.

Without this, how easily might she be stroakt and softened into a cruel and dangerous impunity, by indulging (not the weaklings or fearful ones, but) the stout and stubborn, the obstinate and malicious, the designing and incorrigible offenders, such as corrupt themselves with goodness, and turn the *flat* of indulgence into the *edge* of presumption, and at the next turn into the *point* of direct enmity.

The Prince sees all this, and more than this, when he considers his *Purple* of so pure a dye, that the smallest soil will spot it, and the least spot will discolour it; his Crown of so fine a make, so eminent a *fire*, such a transparent *splendour*, that even a mote of imperfection may be seen in it, much more would any *cloud* be notorious, which besides what it gathered of its own from any noxious moribick *exhalations*, would not fail of some malevolent *aspects* to thicken it into the *darkness* and then spread it into the *inanspiciousness* of some strange and prodigious *Eclipse*, prognosticated by the conjunction, caused by the *inter-opposition*, and *barangued* into the *defection* of some greanbodies. So much need and use has the Prince of this true glass to see himself, when so many false ones are made by others to see him with.

Hitherto we have beheld the Prince viewing himself impartially, and looking graciously upon all his Subjects that are or should be such, and they again beholding their Prince in the same glass but not with the same eyes, some with an eye of *reverence*, or religious fear and love, some with an eye of *jealousie* or fear designed for hate, as that for destruction; and these because they look not, like those, directly from God

to the command and from that to the duty, but *askant* or *across*, from God *obliquely* or in pretence, but then most *directly* to the Party or Interest, and from that cross again upon the prescribed duty, we cannot see them sufficiently (who look so many several ways) at one view.

Sometimes they amuse us with close and warm insinuations of *fears* and *jealousies*, and so scatter the seeds of discontent; thus by a pretended *Tyranny* they make way for *Anarchy*, and by fictitious for real Popery, the Devil and shame together teaching them to colour *Schism* with Zeal, and to suture their *mediums* of suggestions or accusations with their ends of ruin and destruction. Sometimes (like Tumblers) they see best with one of their eyes, their left eye sharp-sighted enough, when their right eye is full of *darkness*; thus they obtrude upon us *worldly wisdom*, which we see they have, for *divine light* which we know they have not. Thus they teach humor and *confidence* instead of *Conscience*, and act accordingly through thick and thin, they'll boggle or stop at nothing when the devil rides them, i. e. as they love to mistake it, when *conscience* overacts them, then, shew them if you can those impieties which they dare not act to make them sure of their Election: In this carter they have done such feats in our memory, so black and execrable, exploits so exactly Theatrical and infernal, that their own Father might learn to act after them; that charity itself could do them no greater kindness, than to make them (if not *penitently innocent*) less *innocent unavoidably*; that so if they will not *chuse* the honour or comfort, they might be mercifully compelled to enjoy the common benefits of obedience, so that however they will perish by other sins, they might not be able to damn themselves by Rebellion.

Popish
Schismatics.

Some of them that have traded longer than the rest and set up for whole-sale, have ingrossed that most comprehensive falsehood *Infallibility*, as the surest staple error to advance trade, and help off the rest; 'tis odds but some of them heretofore were near choking (for I think they eat bones and all) with their *Transubstantiation*, and this *infalible crass* was first prepared to cure them; and ever since administered to all for prevention of the like danger; surely, a most sovereign remedy! for by keeping the gullet thus at stretch, and the swallow wide enough open, it makes all safe. Since that they have been able to take down XII Articles more than ever the Apostles took up, into their Creed prescribed by one of their infallible Doctors; and prepared by his trusty Trojans, his Apothecaries of *Treachery*, they can swallow the whole 24 together, at one gulp without check or chewing; and can we think now they should sick or strain at a *Bulw* of one man, the man *Jesus Christ*? they are really wrong'd if they be not now endeavouring to do as much by *St. George* for *England* and his horse too.

Some

Pope Pius
the IV. in
Connc. of
Trent.

Some of them look cross upon the whole Law of *Moses*, as if our freedom from the rigour of that were our exemption from the bond of all humane Laws, and licentiousness of life were the true Christian liberty, or as if that liberty were not a manumission from the bondage and domination of sin and Satan, but from the yoke of Christ and the precepts of Christianity; and from the not only *Positive* but *Moral Law* of *Moses*, which we know is the Law of Nature and of Christ too; as if they were free to regulate the Laws by their own humours, and not these by thole, as if no errors of judgment, no not blaspheming or denying God were to be corrected or restrained by Laws; as if it were not the sin but the duty of the Magistrate when he beareth the sword in vain.

Some look upward with such bold and fixed staring upon the decrees of God as such absolute irrelative and irreversible things, as do eternally determine both the end and the means; and necessitate both our sins and our punishments, and therefore warrant us to live, as we were born, without care; for that our vices cannot hurt us if *Elee*, nor our virtues help us if *Reprobate*; for that either we cannot repent if we would, or that we must repent do what we can; that whatever comes to pass was antecedently unavoidable, and we thereby fully discharged of any farther care or solicitude, concerning our actions or our ends; and may therefore, as our complexions dispose us, go merrily or despairingly to hell, but go however; whereas would they but consider themselves as bound in duty, not to think or speak any thing unworthy of God; or any thing which they would be ashamed should be thought or spoken of themselves, they could not but conceive and acknowledge, that God's promises and threats are general and conditional; that his decrees are just, and so inclusive of his dealing with all men according to their deeds, and exclusive of any respect of persons; and therefore that justification doth not precede Repentance, nor repentance avail without amendment; that sin is not forgiven before committed, or before repented; and that therefore repentance must be in time, and justification which follows it (as well as pardon) must be so too.

Some look down so brutishly upon one extreme, that they never can advert to the other, one is so wholly intent upon his jealousies of *Tyranny* and *Popery*, that he never sees or fears *Rebellion* and *disobedience*, whilst another in avoidance of this *Hypocrisie*, rushes into a worse extremity of *Debauchery*, and is so resolv'd an *anti-hypocrite*, that he will not endure so much as a form of godliness, but rather than seem religious will proclaim his sin as *Sodom*; rather than hypocritically abstain from the appearance of evil, and not from the evil it self, as the other doth, he will abstain impudently both from good and from its appearance; and though a Pro-

Predestinarians.

The Separatist and Debauch or Anti-hypocrite

The Counterplot.

fessor of Christianity, will vye with the *effronteries* of the most shameless *Hearbans*, in disclosing those *puudentous* enormities which he hath done, and that he may not be out-done, in boasting of more than he ever had the appetite, or (if that yet) possibly the strength to perpetrate, thus he hates hypocrisie worse than the other loves it; and by glorying in his impiety, not only *displeaseth*, but as the more horrid Devil of the two, even *despiseth* God.

It would be endless to remark upon the numberless divisions and subdivisions of Sectaries, yet all equally pretending to be, and (how ill soever or awry they look) to be lookt upon by us as our reformers, all equally *dissenters* from, *Reformers* without, and *Usurpers* against authority, all equally *admirers* of themselves and *despisers* of their Superiors, Now what a monster think we were that Church like to be, whose formation or reformation were thus effected, that were to be lickt into shape and feature by the poysonous slaving tongues of all these ! or what can we imagine would look liker the abomination of desolation !

All this while the Holy, Humble, Sincere-hearted man, that *trembles at the word of God*; and is afraid of his judgments, or in other words, the truly Loyal and Christian subject, he looks directly with ease and pleasure into the *perfect Law of liberty*, his *magna charta* indeed, where he finds his privilege in his duty, and his *liberty* in his obedience ; his fear is not taught him by the *Traditions* or practices, the policies or prosperities of men. He has learnt *whom to fear*, and for whom ; the Lord for his own sake, and the King for the Lord's sake ; both or neither. He measures his whole Religion by his adequate obedience to God and man ; and his whole obedience by the Law of God, whether bidding him (*semper*) obey his Rulers, &c. or forbidding him (*ad semper*) to worship Idols, &c. Both are alike his duty, alike conducive to his Salvation, alike (when transgressed) threatened with Damnation, and therefore reckons that he *must needs be subject*, not only for fear of wrath or hope of profit, for fear of hell or hope of Heaven, but for *Conscience* towards God and our selves ; for that this precept of obedience is not only *consequently* good as every positive Law is, but *simply* good, and so *antecedently* obliging as a part of the *Law of Nature*, without any relation to the written Law, which here serves only to make disobedience more unexcusable, and under a greater condemnation. Wherefore he still reckons on, that no *form of godliness* can be more than so without common honesty, no common honesty without giving all their dues, nothing more due than what the subject owes to the Sovereign ; whereupon he concludes that dishonesty, as such, is ungodliness and disobedience, as scandalous as drunkenness or adultery. Thus the good subject

has

has review'd himself, but cannot go from the glass without a dubious sital reflection upon his Prince; let us attend him in this posture also, and mark what he reports from his own eyes.

He tells us he once saw in this glass, that *Elder Barinud*, that exemplar and ornament of Royalty, the First *CHARLES* of England, so like as only not equal to his Prince and Saviour, in his Solitudes a Prophet in his Sufferings both King and Priest, or according to that new name receiv'd at his second Baptism, the *ROYAL MARTYR*: in the circumstances of his Apprehension, and Arraignment, in the matter of his Charge and Defence, the manner of his Death and Burial, in the glorious Resurrection of his Name and Memory, (a name embalm'd with spices of its own) in his living to do good and dying to do more, yea in dying expressly to save his Peoples Liberties and Properties; he hath so reviv'd the history of the Cross, that he can see Christ in this his Principal member Crucified again, He can point to the Council, to the Souldiers, to the *Judas*, to the *Pilare*, to the *Golgotha*, &c. He bids us remember we had, Alas that we had! such a Prince; of Piety to that degree as was alone sufficient to add the excess to our iniquity, and *fascination* to the Rebellion of his people; and were not *Oblivion* enacted into duty, he could never forget—*Exit Tyrannus Regum ultimus*, So dy'd that worst of Tyrants and last of Kings, that ingrain as engraven Inscription of our Antiplistical *Pro-reffor*—*Exeo Martyr Populi*, Behold I dye the Martyr of the People, that innocent and Heroick expiration of the *Royal Sufferer*. However he'l be sure to remember to pray that—*No sit Martyr in populum*, his bloud might not be a witness against these Nations; might not be upon us and upon our children, may at last be the merciful sentence of the supreme *Avenger*. *Amen*.

Amen.

He now sees in the same glass, by a providence as full of mercy as wonder, another *CHARLES*, a *Second* from the *First*, there's a specialty of mercy; and a *Second* to that *First*; there's the wonder. Such a *Second* to such a *First* must needs demonstrate the wisdom and goodness of God to be alike infinite. For what but a most unparallel'd and stupendous clemency in such a Son, could ever have qualified him to forgive (did I say) nay to forget, a like impiety against such a Father! what but such a Miracle of Magnanimity or Christian patience in the one, could have pardoned even to *Oblivion* the guilt of those who so eminently were self-condemned by the *Piety and Innocency* of the other!

A Royal temper indeed! enough at once to put us out of doubt why, *Tacit* or how 'tis said that *Kings are gods*, and into doubt again, whether there be not a better medium of Government than *Fear*; whether the *Fathers* Assertion, that what is not congruously punished is tacitly allowed, might

NOT TERTUL.

nor now be pursu'd *Problems* in its own defence: And indeed were there as much force as there is *reason* in goodness to oblige, the doubt were over, there being nothing in the world that should so reasonably influence the minds of men as the *sense* of *kindness* without the *reason* of *merit*, much more, against the reason of our demerits. But the corruption of humane *nature* being such as ordinarily nourisheth pride in our selves and malignity against goodness in others, it consequently joyns enmity with ingratitude and perverseness to disobedience, whence it proves so very hazardous an experiment of ruling, as is thought worthy to be check'd by a Proverb, of *dealing with kindness*; and therefore the experience of all times has made it out of question, that *Laws* would be no more than idle ludicrous things; if they were not dignified and asserted by their sanctions of rewards and punishments. However, if the Subjects of such a Prince, would but give him the honour of his own *mercy*, (which can never be well done but with the utmost of a grateful obedience) no good man would grutch them the benefit of the same: and if they should do so ill as to preclude to themselves *this*, yet let them not do worse than so by denying their *Prince* that. Can we now not acknowledge the kindness of that *Providence*, which first gave us, then preserved for us, and afterward restored to us such a Prince as this, and all these in such a manner; so signal and above ordinary course, by a *Star* at his Birth, by his escape to *Worcester*, and by his unbloody Restoration, when, as ill as we had us'd him, he was more desired and wanted by the Nations than they could be by him *Prince* or *King* of *England*.

We cannot for our hearts deny, or if we could that, yet we cannot for our *senses* but confess those Testimonies God himself hath thus given of his pity and mercy towards us in the instance of this Monarch of mercy; and shall we dare to pervert our apprehensions of this blessing into jealousies and fears against him, instead of thankfulness to God for him, or make our experience of Gods gracious *Providence* in this *Succession*, a ground for doubting or *suspecting* it in the next? God forbid.

Let us never hope to prosper by iniquity, who are sure we can never be miserable without sin. We know we may and how we may be happy in Sufferings, with comfort and without guilt; yet neither joy nor so, when we suffer for our own sakes and not for Gods, which we do against the command, that which is not righteous, that we may not suffer, according to the command, for that which is. For as he said, *necessitas non habet legem*, so we all know our Obedience is necessary, when our *Security* may not, and our *resistance* cannot be so.

He tells us now he will step a while from the glass, and make room for our dissenting brethren to come and see, and then tell us plainly, whe-

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whether what has been here represented, by our Authors, and by the worst he wishes to them is that what he hath seen or said might be beneficial; so the best he can hope for them is by their compliance with, (or rather than fail, their condescension to) their Superiours, they will make it so. This, as it is the greatest Charity he can have for them, so is it the least as he saith, that for his own part he would use towards them. For that as long and as freely as he hath been looking in this Glass, and among so many plain and evident rules of Faith and Practice, as he hath seen there, he cannot discern the least shadow of ground or reason to justify the making, or excuse the maintaining their Separation; (but much, very much, to aggravate and condemn both.) And therefore he warrantably concludes, that, abstractly from Pride or Ignorance, Interest or Humour, there can be none. And therefore also he Conjures and Obtests his brethren by the mercies of God; by the bowels of Christ; by the Indulgence of the King, and the Duty of their Country; by the Honour of Religion, and the Good of Nature; by the Reason of Law, and the Obligation of Conscience; by the Guilt of their League, and the Debt of their Allegiance; by the Miseries of the First, and the Mercies of the Second C. H. A. B. L. E. S.; by the Truth of their Repentance for the one, and Gratitude to the other; by the Grief and fear of their acknowledged brethren, and the Rage and hope of the common enemy; by the Memory of former, and the Fear of all future disobedience; by the dearest and most prevailing names, of Christian-Catholick Reformed Protestants (and) Englishmen, they would now give us the right hand of Fellowship, and both hands of help and assistance, by an hearty compliance with, and submission to the most approved, equal, comely, Primitive and Apostolical, and the Government, of this Confessedly True, Good, Lawful, and Protestant CHURCH of ENGLAND.

FINIS

The Wages of Peace.
The Miss and Persecutions of Rome.

Henry Brome's Advertisement. 1680.

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